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times striking agreement between the editors' arrangement of the Bible story and that of modern critics. The Hebrew law, for example, is to be placed in the second volume, which will deal with Jewish history from the Captivity to the time of Christ. Nothing from Leviticus appears in the first volume. The editors, however, disclaim any intention thus to favor the reception of modern critical views. They state that, "when they observed the agreement between their practical division, and the division of the critics, they were as much surprised as any of their readers can be. We do not wish to be understood as disclaiming critical views, but we are not conscious of having made this work a vehicle for the expression of those views." (Pref. pp. iii, iv.)

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### EIGHT STUDIES OF THE LORD'S DAY.\*

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The eight studies of this book are: "The Phenomena of the Day." "The Week." "The Primeval Sacred Day." "The Mosaic Sabbath." "The Sabbatic System of Israel." "The Permanent and the Transient in the Sabbatic System." and "The Fourth Commandment." Their object is to set the admitted facts connected with the Lord's Day in a proper light; to show that the whole Bible does provide and prophesy this day now kept by Christians. They are addressed to believers and based upon the principles, first, that "The conduct of Christians must be guided solely by the Word of God, intelligently examined, not merely as to isolated passages long or short, but also as to its teaching as a continuous developing and integral revelation;" and second, that "Christian consciousness through the ages has been at heart always right." This is a work of more than ordinary merit, having the charm of dealing with facts, those of secular and Christian life and of the Bible, and of confining itself to these. Hence it is not a dogmatic treatise, nor made up of practical homilies, nor of polemic arguments, but, as its modest title declares, of studies, scientific in method, fresh and vigorous in thought, and replete with stimulating suggestion. It is a real contribution to the literature of its subject. The most striking study of all, perhaps, is that of *The Week* which thus closes: "The week has been, through the ages, as now, the sign of a relation between God and man. It is a witness, not—like months and years—to the material, but to the spiritual. It tells not of sun, moon, and stars, which are seen, but of a Spirit unseen. It exists, not in accordance with conditions and circumstances inherent in nature, but by the arbitrament of a Supreme Will, communicated to loyal dependents. It is fitted for human use, kept in its regular unvarying succession before human notice, and maintained as the assurance of divine regard for man, by the institution of a sacred day which marks its boundary and illuminates the transition from one week to the next. The emphasis, then, of the fivefold Gospel statement is on this circumstance, that our Lord's resurrection day is the boundary, the defining day of a new week—identical with the old, yet transfigured in this new morning light. So then all the significance of that day, which seals to man his one great all-comprehending divinely centred hope, is blended with the significance of that period which, through the ages, has assured a bond between God and man,—when the transcendent day of days is described as the first day of the week."

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\* EIGHT STUDIES OF THE LORD'S DAY. Cambridge: *The Riverside Press*. Printed for Private Distribution. 1884. (Copyright, 1884, by *Houghton, Mifflin & Co.*)